

PRABUDHIA BHARATI

OR

Awakened India

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise! Awake! and stop not till the goal is reached

Katha. Upa. I. iii. 4

No. 75, OCTOBER 1902

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MAYAVATI:

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SRI RAMAKRISHNA'S TEACHINGS

HOW TO CONQUER EGOISM—IV

Q.—Of what nature are his feelings and impulses who has this 'servant I'?

A.—If the conviction is true and sincere, then there remains only the form—the appearance—of feelings and impulses. If after the attainment of God there remains the egoism of the servant or of the devotee in anyone, he can never hurt anybody. The whole sting of personality vanishes. The sword becomes gold by touching the philosopher's stone. It retains its former form, but can never hurt anyone.

Once a *Sadhu* placed his disciple in a magnificent garden with the intention of imparting to him the knowledge of "Who am I," and went away. Calling in after a few days, he asked "Do you feel any want, my boy?" On being answered in the affirmative, he left with the disciple a fair woman, named Shyama, and advised him to take fish and flesh freely. After a considerable time he came again and asked the same question as before. This time the disciple replied, "No, I have no want, thank you." The *Sadhu* then called them both to him and pointing to Shyama's hands asked the disciple: "Can you tell me what these are?"

The disciple replied, "Shyama's hands."
"What is it?"
"Shyama's nose."
"What are these?"
"Shyama's eyes"
and so on.

Presently the idea struck the disciple, "I am talking of everything as Shyama's this and Shyama's that, what then is this Shyama?" Bewildered he asked his Guru the question "But who is this Shyama to whom belongs these eyes, ears, &c.?"

The Sadhu said "If you wish to know who this Shyama is, come with me and I will enlighten you." So saying he revealed to him the secret.

Be as devoid of vanity as the cast away leaf before the high wind.

Sankaracharya had a disciple, who served him for a long time, but he did not give him any instruction. Once when Sankara was seated alone he heard the footsteps of some one coming behind. He called out "Who is there?" The disciple answered, "It is I." The Acharya said, "If the word 'I' is so dear to you then either expand it indefinitely (i.e. know the universe as thyself) or renounce it altogether."

THE CALL OF INDIA

"TRUE religion, notwithstanding that it raises the views of those who are inspired by it, to its own region, nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not merely brood over devout thoughts, but is essentially active."—*Fichte*.

"A MAN perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities : and withal the man himself first ceases to be a jungle and foul unwholesome desert thereby. Blessed is he who has found his work ; let him ask no other blessedness."—*Carlyle*.

"THE men who have most finely felt the pulse of the world, and have in their turn most effectually stirred its pulse, are religious men."—*Havelock Ellis*.

FIRST comes the vision, then follows the fulfillment. Swami Vivekananda as a prophet and teacher foreshadowed a new awakening for India, a quickening of her pulses, a new light. He held aloft the banner of Truth and Action, and the battle cry of his life was given out in unfaltering tones. Work ! It was an inciting call, and his enthusiasm was, and still should be, a source of strength to us all, encouraging us to bring about great results. From the seed sown by him, is springing up a plant, which the youth of India should vigilantly foster, and endeavour carefully to mature. Let us show ourselves to be

in accord with his leadings, and help to continue the work bequeathed by him to us, being quick to recognise the needs of our beloved India, and ever ready to lend a helping hand. We must see that no ground is lost by his death : that we in nothing go back ; we must feel that religious freedom broadens and not narrows, and strive to maintain the highest ideals of the Indian race.

The Swami came in the great line of march of many heroic souls, in the footprints of Rishis and Saints. Every age brings forth philosophers with new attempts to explain the problem of existence, and he embodied the spirit of his age.

Yet, let not the traditions of the past prove a hindrance in our way, and if our lives need reconstructing, an indispensable preliminary is a thorough testing of all our theories and customs ; we must "prove all things, and hold fast to that which is good." Surely, we all acknowledge, that no man can grasp, much less monopolize, the whole of truth, but each mind appropriates its own congenial atoms : by and bye, this variety of thought will be gathered together, every individual mind will then give expression to its natural tone and the volume of the whole will create and produce the perfect harmony of truth's full chord. In accordance with this, we shall always find a diversity of beliefs upon minor matters ; predilections for shades of thought, in keeping with the state of different persons.

The Swami particularly addressed himself to the youth of India. He urged them to extricate themselves from the meshes of indolence, in which so many of them were entangled ; to find out the meaning and significance of life : to arouse themselves to the realisation of their great possibilities, and see that a progressive future lay before them. He warned them that the world was an enchantress ever seeking to charm them into forgetfulness of the spiritual and eternal realities. As time passes, the pace of progress quickens ; everywhere in India new ideas are fermenting.

Then what is there for you to do, you ask? Young men! India wants you! Zealots workers are needed everywhere. Action, is the imperative cry! Strong, resolute, loyal, unswerving help in ameliorating the condition of our people and in promoting the betterment of our country. A blight seems to have fallen over our land, which has caused it physically to wither, approaching a state closely allied to suspended animation. Peculiar conditions of the people and country may have concurred to cause the malady, but this weakness of constitution and want of vigour must be remedied, without loss of time. The main requisite is work, knowledge and enthusiasm, and a tremendous confidence in the self.

The soul is a sacred storehouse of heavenly wisdom and truth, and at the centre of every heart Truth lives. Many of us are in a state of spiritual etiolation, but can be restored to our true nature by exposure to divine light. Concentrate your best efforts to the cause of uplifting humanity by your

thoughts and deeds, and let all of us who cling with undying affection to the glorious memorials of the ancient times, and the principles of the noble Vedanta, do our utmost to infuse new vitality and strength into our present apathetic condition, having an indomitable faith in an ideal future. Rise up to the latent potentialities of your nature, display the capacities that shall serve [the ends you have in view, for human possibilities are of an exalted character in spiritual unfoldment and power.

How rich in promise and opportunity is the period of youth! Standing on the threshold of life, making light of all obstacles on the road, they see years before them, like a country ripe for conquest. What a sense of infinite wealth do the intrepid spirits of youth possess in the gifts of inherent energy and strength, and in the out-look of an unexpended future! Reservoirs of knowledge are within you, and vistas of light, that are yet undreamt of, will stream forth. All living truths must be characterised by intensity of purpose and singleness of mind. Much depends upon yourselves. Who can question that the spirituality of India in the future will greatly depend upon the opinions formed and the work accomplished by the men who are now in their youth? At all hazards, work! Be given to action rather than to contemplation ; be practical, instead of merely theoretical : execute, not merely discuss! It is by interior concentration on a desired object, the persistent ability to seize occasions, that the highest achievements become possible.

Within recent years, the Western pub-

lic have shown a marked interest in Sanskrit literature. The publication twenty years ago, of Max Muller's 'Sacred Books of the East' attracted a good deal of attention and introduced the fashion of reading Hindu philosophy, and it was made manifest that the Upanishads comprised an inestimable cyclopædia of religious teachings and precepts. Since then, the Swamis' voices have penetrated the countries of the West, carrying with them the soul-stirring and elevating power of the Vedanta. The propaganda inaugurated so well by Swami Vivekananda at the Parliament of Religions held in Chicago, will be continued by his earnest and devoted adherents, who are vividly alive to the requirements of our country, and also to the self-evident fact that many of the Western people are

deeply imbued with the spiritual thought of India, which has produced a profound impression upon them, and a desire for further enlightenment and elucidation on the subject. Thus the seeds sown by Swami Vivekananda and his brother Swamis will germinate far and near into a living faith, sinking deep into the hearts of all those who intelligently gave heed to his gospel of truth. In setting forth its teachings let our motto be identical with that of Colenso—"In all things unity ; in things non-essential liberty ; in all things, charity."

"Strong is the soul, and wise, and beautiful; The seeds of god-like power are in us still ; Gods are we, bards, saints, heroes, if we will."

A WESTERN DISCIPLE.

NOTES ON INDIVIDUALITY

FROM the stand-point of psycho-physiology we see that *individuality* consists in body, mind and brain, mainly in the memory and the environment. But any modification of the body entails no corresponding modification of one's individuality; neither does any change in the environment entail any change in the individual character. John remains the same, the same son of his parents, whether one hand or one leg of his is amputated or not, whether he is in England or in America. The whole body together with the brain undergoes silent and steady modifications, from childhood to youth, from youth to manhood and from manhood to old age, but the individuality

remains in general unchanged. The formation and development of the brain is subject to the same law of modification. The brain grows and crystallizes, the ganglionic centres are more and more developed, and the brain of a man may be said to be new when compared to what he had in his childhood, still the individuality remains intact. On the other hand, cases of Double Personality do often occur, which decisively prove that individuality does not consist in what we have enumerated above. In the case of a Double Personality we meet two *individuals*, operating successively ;—one moving in one sphere, the other in another, having quite different sets of memories

and quite different sense impressions, the one individuality completely ignoring the other and yet holding the same brain. If we assume with the modern psychophysicists, the brain as the seat of all impressions which should be brought into play during activity, then we are at a loss to comprehend how and why the same brain acts in co-operation with two quite different personalities. When one man assumes an individuality, ignoring all previous connexions, bringing into play certain sense impressions which could not possibly have been stored up before, it becomes clear and definite that these sense impressions must have been somewhere else, and not in the organ, which we call 'brain.' In order to have a better comprehension of this somewhat mysterious phenomenon let us have recourse to an analogous phenomenon in the material world.

It has been shown in the 'Dynamics of Mind' that memory consists not in the arrangement of the cerebral molecules, but in that of the medium, which may or may not be ether, between the brain cells, just in the same manner, as the electric energy resides not on the surfaces of two electrified conductors, but in the medium between them which has been subjected to the stress and strain of the electric field. The intervention of air, glass or sulphur, all of them grosser mediums, is of secondary consideration, while the intervening ether is of primary importance. Similarly in the case of memory the existence of the brain cells serves only to magnify apparently the effects and have no importance *per se*.

Analogous to the persistence of cerebral vibrations of the medium between

the brain cells, which constitute memory, all the senses and sense impressions reside in the finer-body, the grosser brain serving only as a connecting link between the outside and the inside for the perception of our limited *I*. The phenomenon of Double Personality is therefore easily explained. For when we see in a man individuality different from what we know, that is to say, taking the form of another man, in quite different environment bringing into play all the stored up energies of the senses or sense impressions, which could not have been in the grosser brain, the explanation is satisfactory when we are told that those impressions were in the finer-body. The finer-body is first affected with a sense impression, and if it be a strong one it comes down to the grosser physical. Our brain is only a vehicle of consciousness; if we imagine consciousness as something like an electric current flowing through a galvanometer which can be compared to a brain, then we can have a fair estimate of the real fact. Any disorder of the galvanometric needle which indicates the current makes it impossible for us to detect the current, although it is flowing through the coils all along. In the same manner any disorder in the gross brain, as wrought by death, makes it utterly impossible to detect any remnant of consciousness although consciousness is there in the finer-body.

The finer-body is itself the sum total of the sense and mental impressions wrought on a finer medium which may be ether or something else; the forces which affect the finer-body may not be the same as those which affect its grosser image. A blow may injure a certain

portion of the brain without affecting any part of the finer one ; it is only the different mental forces that affect it, and work permanent changes on it. For, we know that to produce any change in the configuration of any system the force must be of the same order of complexity as the system is. It is only an ethereal wave that can interfere with another wave of light. A violent blow cannot affect a wave. In the same manner a thought which is nothing but the vibration of the thought medium or mind-stuff (some say ether) can affect the finer-body which is of the same contexture. The acts and doings of an ego can be completely determined if we know all his stored up impressions, the forces of the environment and the strength of his memory. But these energies do all reside in the finer-body. We therefore see that the finer-body determines the path of the ego. The guiding principle of these operations may be analogically deduced from that developed by Huyghens in explaining the transmission of ethereal vibrations *viz*—The total effect at any point of a

secondary wave is the resultant of all points of the same in any one of its earlier positions.

If this is so then the nature of after life is only an outcome of what is past and scientific deduction is extremely possible. And grounding on this scientific conclusion we make a headway in establishing the true theory of a post-mortem existence.

Let us go a step further. If death is only a transformation, the beginning of a metamorphosis, then the consequent stage must be explained by the progenesis-hypothesis, and therefore cannot have any claim for the abiogenesis, *i.e.*, it must be one with the great law of causation ; in other words the apparently hypothetical stage is a real phase of evolution—evolution both of physical and mental states. Consequently if we are to find beforehand the state of a man after what we call his death, we must consider all the data of his existence which will influence his metamorphosis, the forces of his environment.—*Advance proof of the Scientific Corroboration of the Upanishat.*

MAYA

IT is startling to find that the ancient doctrine of Maya is supported by our most recent psychology. The conception of the thought-process entertained by the older or physiological psychology was that ideas spring from mental images, and mental images from sensations : the newer or psychological psychology has proved experimentally that the process may be reversed, and that under certain circumstances idea may give rise to mental

image and mental image to sensation. Binet and Féhé, in their classic work on Hypnotism, tell us that 'in suggestion an idea resolves itself into an image, and an image into a sensation.' The 'idea,' let us say, of a dog calls up in a hypnotised person the mental image of some particular dog, which image he 'externally projects,' and cannot help believing to be 'real.' Those authors say further : 'In reply to the question, What is meant

by "external projection"? we answer that it is the belief in the reality of a thing. The external projection of an image is, therefore, the belief in its reality.' In the East, the thought process is in every instance believed to be from image to sensation—that what we call the inmaterial world is nothing but the external projection of our mental images—the difference between a person in what we call a normal state, and a person in the hypnotic condition, being merely a difference in degree of susceptibility to the influence of Maya : that, in fact, the distinction in kind which we make between normal and hypnotic consciousness is like saying that there are two kinds of water, cold water and hot water, and calling cold water 'normal water,' because in our experience water in its natural state is cold, and calling hot water 'abnormal water,' because under our present conditions it needs to be artificially heated to become hot. Some authorities on the hypnotic or trance state now consider that everyone is more or less in the hypnotic state all the time ; and a few of those authorities even maintain that the whole business of life is carried on through unconscious suggestion of a truly hypnotic kind ; and this view is distinctly in accordance with the Eastern theory. Indeed, Binet and Féré go so far as to say : 'External perception is termed by Taine a true hallucination. Certainly this act is, like illusion, a synthesis of external sensations and internal images.'

Eastern psychology agrees with Western in saying that sense-perceptions by themselves tell us nothing : if they did, a cow, whose sense-perceptions are at least

as acute as our own, would enjoy the landscapes in a picture gallery as much as we do. A thing has not only to be perceived but also 'apperceived' (perceived with a consciousness of self, or of relation to self), before it makes any mental impression on us : sense-impressions have to be interpreted by experience before they become mental impressions, or else we 'see men as trees walking,' or see only daubs of colour in a picture gallery. Even when our sense-impressions are thus 'interpreted,' it generally requires many repetitions of them before they form a mental image that we can recall 'in imagination,' and recognise as that of the object which first gave us the sensations. And as soon as the mental image is formed, it is that 'memory-image' that we see (apperceive) when our senses are again impressed by 'the unknown cause of sensation,' which we call the 'thing.' We meet a friend after years of separation, and find him 'changed,' and we have to remodel our mental image of him to make it fit the new sense-impressions which we experience ; if he is much changed, we fail to recognise him. If we do recognise him, we see the person we remember, not the one who is there—at least, not until we have readjusted our memory-images to the new sense-impressions, or corrected them by these. We do not even call it 'recognition' unless we can *apperceive* our old acquaintance—until we recall the memory-image which bears with it the record of his relation to ourselves. Everyone knows how confusing it is to meet a person whose face is familiar, but whom we cannot 'locate' : presently he tells us his

name, and we 'recognise him'—our memory-image finds its bearings and completes itself; but not until then do we really *see* the man who stands before us.

Eastern psychology says that once a mental image has been formed, it is self-existent, and independent of the thing which furnished the sensations that formed it. Our mental image, for instance, of an absent friend is the same, and produces the same emotions in us, whether he be alive and well, or has died 'unbeknown' to us. A mental image may be recalled to our memory either by the repetition of the sense-impressions that formed it, or by the 'idea' of it, that is to say, by the mention, or even the thought, of its name. In our present state of consciousness, a combination of both reminders is necessary; if sense-impression be absent, the image called up by the name (of the thing or of the act) is recognised as only a memory-image; if name be absent, recognition is imperfect, because association is incomplete, for 'language is necessary for thought,' and language here means *name*. In the hypnotic or trance consciousness (the fully-developed form of which will probably be our normal consciousness after death) a name is sufficient by itself to call up an image, which, in the absence of normal sense-impressions, fills undisturbed the whole field of consciousness, and is externally projected, becoming a 'reality' for us, capable of giving us dream-sensations, which create further dream-realities (and these, of course, are the normal 'realities', of the trance state). This extraordinary power of name to awaken memory

images makes it the link which connects the waking with the trance consciousness, and causes the Eastern to regard *name* as a constituent part of thing—an idea which at first seems quite nonsensical, but which appears in all old religions, and also in magic; even when the policeman 'cominandeers' our aid 'in the *name* of the King,' we feel the actual presence of the King constraining us in some mysterious way.

OUR newer psychology, as I have said, throws much light on the ancient doctrine of Maya. Like it, this newer psychology makes little use of 'the idea,' which occupies so prominent a place in the older; for (to quote Binet and Fère again) 'repeated experiments have shown that every idea is an image.' Eastern psychology says that *we think in images*—clear ideas being simply a sufficiency of clear-cut images, presenting themselves in logical order. These images we unconsciously construct for ourselves by joining together into distinct groups all the sensations which under the same circumstances we experience at the same moment, a process which not only forms images, but also associates them in the mind. These groups of sensations, however, are not the mental images: they are, as it were, only the moulds in which those images are cast. What, then, is the material out of which the mental image is made? The Eastern thinks that the question answers itself: *Mental images are made out of mind.* As Patanjali expresses it, 'The mind takes the form of the thing thought of.'—(To be continued).—LUX in Light (London).

A TRIBUTE TO VIVEKANANDA

Lo! India weeps, with the sound of the death-knell tolling :

A star has faded in the Eastern sky.

The dreaded foe, the fates of men controlling,

Coldly refused to pass the hero by :

Weep India of thy noblest son bereft !

Ah, Genius claimed him as her very own
Upon his brow her glorious mark she left,

His soul was kindred to the gods alone,

And India gives him with a bitter groan.

And Genius sighs—while the tears of the nation are flowing

And sad the melancholy Muses pine,

But in our hearts an ardent fire is glowing,

To pay our tribute at the hero's shrine.

Ah, you who turned the spirit's mystic tide,

And gave new life-blood unto foreign lands,

Thy country's hero and thy nation's pride,

Oh, hear the prayers she weeping upward sends,

And take the offering from her trembling hands.

O Power Divine, look down on thy children's deep sorrow,

Nor leave them in their hour of woe alone.

Open their eyes to love's more glorious morrow,

Give them the peace they seek at Indra's throne.

India ! behold them weeping for thy son !

Honoured by thee, revered and loved abroad ;

Who, ah ! too soon from out their midst has gone.

He trod the path that patriots have trod

And loved his country as he loved his God.

The breezes whisper, while the murmuring west winds are sighing ;

The throbbing sea echoes the sad refrain,

The hoary mountains to the sound replying,

Send forth the message o'er the distant plain,

Send on the word o'er land and ocean wide,

And many a heart with bitter sorrow bent,

Will still recall the hero's work with pride,

A daring messenger whom gods had sent,

High raising India's name where'er he went.

But seasons roll by, and years will be coming and going,

And mortals must go, the path for all men is the same.

Well have they lived, who leave the world bestowing

Upon posterity a hallowed name.

Then mingle with the death knell's sombre chime

Hope for new strength, will to delay your fears.

His noble work will live throughout all time ;

His monument, washed in a nation's tears,

Will be a holy shrine in future years.

CRYING IN THE WILDERNESS

II.

IN our preceding paper † the cry was for the maturity of Indian motherhood. We wrote: "The physiological fact is well-known that maturity cannot be attained before the cessation of growth. Maturity is at the limit of growth. But by a strange irony of fate, the matter is wholly misunderstood by us, the *commencement of growth is taken for maturity*, the result of which has been the reproduction of a race of men from generation to generation, whose mothers had only begun to grow."

What is popularly (in the *Smritis*) supposed to be the mark of maturity in girls, that is of their fitness to be mothers, is proved by physiology to be *only the sign of the beginning of the development* of those parts of the system most concerned in the reproduction and nourishment of the child. The first beginning of growth, we repeat, is mistaken for maturity. The same awful blunder (only more ruinous) is committed as that of making a child chew hard solid food when it is just cutting its milk teeth. The development of the parts referred to above, namely the pelvis, the mammary system, etc., is completed in this country at the age of 19 or 20. Fitness for motherhood therefore never can be until then.

We are driven to go into these details by the consciousness that the ignorance of this fact alone generally among our people is largely responsible for our degeneration. It is our mature conviction that this is the one thing of all others

which has been sapping the vitals of our nation. It is therefore the most sacred duty of every Indian, who has capacity to understand and to think, to lay the axe effectually at the root of this evil, whatever might be the odds that stand in opposition and however revolutionary might the first results appear.

We all know that prevention is better than cure. We must therefore prevent this evil, stamp out child-marriage. It is nothing but silly to imagine that it could be done by enforcing obsolete secondary regulations and bye-laws, if the root of the evil—child-marriage—is allowed to grow.

The wreck of the caste-system that is left to us, like most wrecks in the organic world, is frightfully interfering with the life-current of the nation. For the caste, which we now have, is nothing but a wreck of the ancient system. The caste-system we find in the Scriptures, was more than anything else, a system of grouping according to *guna* (tendency) and *karma* (duty). What obtains now is simply a grouping for marriage and dining. All that was good and progressive in the system is gone, all that is bad and degrading is left.

Unrestricted competition is the heart and core of the industrial problem in the West. The ancient Indian caste-system served to check this wild career of competition by grouping society according to duties or professions, that is, by restricting certain professions to certain groups. This arrangement, while it left

† Vide *Prabuddha Bharata*, December 1901.

room for enough healthy competition among the individuals of each group, secured at one stroke the excellence of production along each line by the cumulative action of heredity and early environment, as well as the even distribution of wealth in the whole social organism.

At the present time there is no caste restriction in profession. A member of any caste can take up almost any profession with impunity. In fact the social condition in modern India, so far as *guna* and *karma* are concerned, is just the same as in the West.

The only caste-restriction that is now left, is, as we have said before, in marriage and dining. Let us study the effect of this restriction.

Each caste is divided into many sub-castes. Each of these sub-castes, in their turn, is further subdivided into many sections. Only a few of these sections may intermarry among themselves. The tendency has been to limit the area of intermarriage all this time, resulting in very close interbreeding, or union of the same or closely related blood in marriage, with all its attendant evils.†

The Bengali Brahmins are divided into seven *principal* sub-castes. These seven are : (1) Rarhi, (2) Varendra, (3) Vaidic, (4) Ganak, (5) Bhatta, (6) Agradani, (7) Varna-Brahmans. Intermarriage between any two of these is prohibited.

To take one of these sub-castes. The Rarhi sub-caste is divided into three

† The effect of close interbreeding has long past the sphere of speculation. It is a demonstrated fact to-day. Its evils are admitted on all hands. Biologists, physiologists and breeders, are all agreed that it is responsible for the loss of (1) constitutional vigour, (2) size and (3) fertility : also for the general weakening of the mental faculties, idiocy, hysteria, nervous disorders and perpetuation of morbid tendencies and many diseases.

sections, namely, (1) Kulin, (2) Srotriya and (3) Vamsaja. It is not correct for any two of these to intermarry.

Then again the Kulin section is divided into 36 *mels*. Each *mel* again is subdivided into several *gotras* and *gyns*. One *mel* cannot intermarry with another.

The number of Brahmins in Bengal, as given in the last Census Report was 2,977,822, of which 8751 are Nepali Brahmins, who of course intermarry exclusively among themselves, and possibly have a good many sub-castes and sub-sections between any two of which intermarriage is interdicted. There is probably also included in the above net figure a large number of Brahmins from different parts of India who have made Bengal their home, and who as a rule intermarry only in their own particular narrow circles. What is true of the Bengal Brahmins is more or less true of all sub-castes and sections of the Hindu people.

Is it strange then, that as a nation we have been steadily deteriorating in size and vigour ?

Consider along with this the fact of the immaturity of our mothers, generation after generation, and the hopelessly collapsed state of our society will be largely accounted for.

The remedy lies in stamping out child-marriage and in free intermarriage among all the sub-castes, sections and sub-sections of a caste. The more distant in connexion the parties contracting the marriage, the more varied the blood, the sooner will resuscitation come.

Is it not the sacred duty of every educated Indian to carefully attend to these points while marrying or giving in marriage ?

THE HYMN OF SAMADHI

RENDERED FROM A BENGALI SONG

COMPOSED BY SWAMI VIVEKANANDA.

The sun is not,
Nor the comely moon,
All light extinct;
In the void,
Floats shadow-like
The image-universe.

In the void of mind involute,
Floats the fleeting universe,
Rises, floats, sinks again,
Ceaseless,
In the current of 'I.'

Slowly the shadow-magnitude
Entered the primal womb,
And flowed ceaseless
The only current,
"I am, I am."

Lo! it is stopped,
Even that current,
Void melted into void,—
Beyond speech, beyond mind,
The heart understands,
That does.

IN MEMORIAM:

SWAMI VIVEKANANDA

THE news that Swami Vivekananda breathed his last at Calcutta, on Friday, the 4th instant, has come upon us with a shock. Although it was known for a year or two that the heavy and tireless work he did in America and the Western world as an expounder of the ancient Hindu thought had considerably shattered his constitution, still it was believed recently that his health was improving and that he would soon be able to resume his work with his usual energy and enthusiasm. But the will of Divine Providence seems to have ordained otherwise, and now that he is no more the best that we can do is to appraise justly the value of the work he did in his life and to learn for ourselves as well as to arrange to transmit to posterity all those lessons of nobility, self-sacrifice and enthusiastic patriotism which have so largely abounded in his career as a cosmopolitan Hindu Sannyasin. Born in the year 1863 of a respectable Kayastha family in Calcutta, he went by the name of Narendranath Dutta. He was a Bachelor of Arts of the Calcutta University, and was preparing to become a lawyer, his own father having been an Attorney-at-law of the Calcutta High Court. Before this could be carried out, his father died, and the son who had already come under the influence of the now well-known Rama-krishna Paramhamsa of the Dakhine-

swar Kali temple became more and more closely attached to his *Guru* and took upon himself the life of asceticism and renunciation. In the days when English educated young Bengal was being agitated by the new eclecticism of Brahmo thought, and when the late Keshub Chundra Sen was captivating all impressive hearts by his magnificent eloquence and broad sympathies, Ramakrishna Paramhamsa was silently operating in a corner of the great city of Calcutta so as to draw to himself a few select spirits from among the young men, the restlessness of whose mind must have appeared to him to be a sure sign of their earnestness. It has now become a fact of history that Keshub Chundra Sen himself drew much inspiration from the great Ramakrishna Paramhamsa.

Of the young men who thus came under the inspiring influence of this great Brahmin Sannyasin and Vedantic teacher in modern Calcutta, the late Swami Vivekananda seems to have been possessed of the greatest and the most comprehensive capacity to understand the true meaning of the life and teachings of his venerable master. And it is no wonder that he was that master's dearest disciple. In time the master also died leaving the little band of devoted and admiring disciples to take care of themselves and to so work on and live in the world as to spread his ideas of religious truth and purity over as wide an area as possible. The influence which proceeded from Ramakrishna Paramhamsa is nothing new in the history of India like Brahmoism or Christianity or Islam. What flowed from him was simply the old stream of Vedantic light and illumina-

nation: only the stream in its flow was more all embracing than it ever seems to have been in the past in practice. And the great lesson that he wanted apparently to impress upon the mind of humanity was the lesson of the harinony of religions. How very largely the world stands to-day in need of learning that lesson can be well enough made out by all those who are able to perceive the clash and the turmoil that is even now noticeable in the conflict between creeds and religions. The absurdity of the conviction that all truth is contained in some one particular religion, or that any one religion is wholly true while others are partially so, or, again, that man by his ingenuity can pick up the wheat from the chaff in all religions and thus eclectically arrive at a religious composition which is altogether free from all kinds of defects and deficiencies does not require any detailed demonstration. And in India, it was long ago recognised that religion is a necessary element in the institutions of civilization, that it grows and improves in character with the growth in the capacity of huinan communities to adopt higher modes of life and thought, and that in the naturalness of this growth is to be seen the fitness of all religions to enlighten and to sanctify those who follow them as a means of satisfying their deep-seated religious cravings. The Indian Vedanta is both a religion and a philosophy, and in its philosophic aspect it deals not merely with the problems which relate to the fundamental verities of existence but also in the way in which man is gradually enabled to adjust his life and conduct, so as to be more and more in accord and

harmony with those philosophic verities. It is a religion which, after reaching the highest pinnacle of religious realization and philosophic thought, finds it impossible to *discard* the lower stages in the progress so as to say, "It is all here religion and truth and philosophy at the top of this pinnacle. Nowhere else is there anything that is worth having. Oh, ye, men and women, come up here, all of you, or perdition is your doom." Looked at in this way, the Vedanta is a philosophy of religion also. Swami Vivekananda's great work in life has been to endeavour to make the world realise this threefold character of the teachings contained in the ancient Vedanta of India, to fight against the war of creeds and religions and to make all men and particularly his own countrymen realise that the soul of man is fundamentally divine in character, and that the divinity which is so formed within each man and woman requires that the life which is lived by him or her should be divine in character and divine in all its motives. Even before he began his public career as a teacher, commencing it by his ringing exposition of Hinduism in the Chicago Parliament of Religions, his earnestness and power were known to almost every one who had come in contact with him. But it is the Parliament of Religions in Chicago that revealed him even to his mother country. With that revelation came to him the great scope that he has had to work out the mission of his master and when, after his tireless toil in America and England, he returned to India the reception that Madras gave him was so grand and enthusiastic that we still see the events connected with that reception

pictured before our minds' eye. Indeed he deserved such a reception, and as he himself is known to have put it, it all went to the glorification of his master and the Indian Vedanta which made his master great. We feel that we are too near the sorrow that has been caused by the announcement of his death to judge adequately the worth and meaning of his career. There is no doubt that he has filled a wide area and sown therein seeds of an inestimable value to man. It is in human nature as exhibited in human history to judge the work of the sower in the light of the harvest that is reaped. Now that the sower has sowed the seed and finished his work, the harvest to a great extent depends upon those whose duty it is to water the fields and to tend the young plants ; and we have no doubt that there is still force and vitality enough in the ancient civilization of India to produce the men from time to time who are needed to serve that civilization in all that constitutes its peculiar essence and claim to Divine glory. Swami Vivekananda was a Sannyasin, and the serenely calm death that has come to him, at the conclusion of a life of such usefulness and divinely human service, is an event in relation to which nobody has any right to complain. He has done in a most admirable manner, the work in life for which he prepared himself and paid his debt to nature. To-day we feel proud that India produced him and that her title to honour in the pages of history has been considerably enhanced by him, whose memory deserves to be cherished with reverence and love along with that of some of the

greatest men known to the annals of humanity.—*The Hindu, Madras, July 8th.*

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SWAMI VIVEKANANDA is no more. Like a meteor he suddenly appeared on the horizon full of brilliance and glory and in a short time vanished into infinite space. It was the dearest wish of many of those who have watched his career and studied his luminous expositions of Indian philosophy to introduce him one day to the public of this presidency in general and of this great city in particular. But owing to one reason or another that wish remained unfulfilled and the gifted and brilliant Vedantin has been lost to us for ever. He was born in 1863 and little of him was known till 1892 when he was induced to attend the Parliament of Religions at Chicago. There he felt great diffidence about himself at the outset, as he had never till then addressed an audience in English on a difficult and profound subject like the Vedanta philosophy. But the Swamiji had not only intimate knowledge of his speciality, but he was also endowed with a great personal charm, a musical voice, and a most fascinating eloquence. He literally carried Chicago by storm. His luminous exposition, his irresistible eloquence, the sublimity and grandeur of the philosophy he propounded with so much knowledge and skill, his simplicity and complete renunciation of the world—all these made a profound impression upon the learned expositors of the various creeds and religions of the world that had gathered there and upon the mind of the vast audience that had come to hear them. It was little believed that the

diffident Hindu Sannyasin was going to win the heart of the whole audience by his beautiful expositions and to prove to the American world that the Indian Vedanta contained so much that was profound, so much that was sublime and so much that transcended by far the ideals of the religious reformers and philosophers of the West. But this grand and unequalled feat was achieved by the gifted and favourite pupil of Sri Paramhansa Ramakrishna. The *New York Critic* certified that "the most impressive figure of the Parliament was Swami Vivekananda. No one expressed so well the spirit of the Parliament as did the Hindu monk. He is an orator by divine right." The *Iowa State Register* remarked :—"Woe to the man who undertook to combat the monk on his own ground, and that was where they all tried it who tried it at all. His replies came like flashes of lightning and the venturesome questioner was sure to be impaled on the Indian's shining, intellectual lance. The workings of his mind so subtle and so brilliant, so well stored and so well trained, some times dazzled his hearers. But it was always a most interesting study." On his return from America he received unparalleled and enthusiastic ovations at Madras. They afforded him a fresh inspiration and it was there that he delivered some of his masterly speeches on the duties and responsibilities of India, on Eastern and Western ideals and Vedantic philosophy. His remarkable eloquence and fascinating power of exposition constrained our contemporary of the *Hindu* to say that never within the memory of the oldest inhabitant had an orator of his brilliance been heard in Madras. We wish

his speeches could be all collected and preserved in a permanent form. His work on Raja Yoga shows with what happy skill, ease and grace he could wield the English language in dealing with an abstruse subject. It is difficult to do justice to his views and doctrines within the short space of a column or two. But it is perfectly clear that he was no orthodox preacher in the sense most of our countrymen are. He was not a Brahmin and was less fettered in his movements than Brahmin preachers. He had not their prejudices or predilections. But in one direction at least he was all for reform. He wanted his countrymen to go out, travel in foreign countries and effect spiritual conquests all the world over, because he was thoroughly convinced that the gift of India to the world was destined to be the gift of religion and philosophy. He longed to bring about the revival of India through the spiritual revival of the people. He was not for the supremacy of the Brahmins merely on grounds of caste. But he was not for dethroning them. His solution of the caste problem was the elevation of the lower classes to the level of the Brahmins, and he at the same time impressed upon the latter the sacred duty of lifting up the former by making them appropriate the culture and knowledge of the higher classes whom he wished to stick to their ideals. As a true *Vedantin* and *Sanyasin* it was impossible that he should stand up for gross superstitions and blighting social and religious customs. His own life is a standing protest against any such idea. Some of our modern reformers fail to make any impression upon the people even as preachers, because they

lack the necessary knowledge of Indian religion and philosophy. Here Swami Vivekananda was quite at home. Besides his life as a *Sannyasin* was always in his favour wherever he went. He has made many converts in America and has established Maths near Almora, on the river Hoogly and in Southern India for his followers. But the great and gifted master is gone for ever. Let us hope the spirit of his teachings will continue to animate his sorrowing pupils. To India he has done invaluable service by showing to the Western nations what she is capable of achieving in the higher spheres of religion and philosophy. He rose like a resplendent star and has set with all his effulgence. His death is a heavy loss to the country, to the Indian reformer as well as to the orthodox community and will be deeply mourned even in America where he was so widely known.

—*The Gujarati, Bomday, July 20th.*

.....Such in brief is a survey of the short active life of the late Swami, but there is no doubt of the fact that short as his life was and few as the number of years were during which he worked for public welfare, the moral influence exercised by him and brought to bear upon his countrymen, has been large out of all proportion to the shortness of the period of his activities.....Happily we are exonerated from the task, as a discussion of these problems appears elsewhere in this Journal, from the pen of one most competent to write on the subject, but there can be no doubt of the fact that the death of the Swami has removed from our midst a towering genius and a unique personality, which we could ill afford to spare, just at present.—*The Kayastha Samachar, Allahabad, July.*

SWAMI VIVEKANANDA MEMORIAL

AN APPEAL

AT A Public Meeting held in Pachappa's Hall on Friday, the 25th July, which was largely attended by the citizens of Madras it was unanimously resolved :—

That this meeting resolves to perpetuate the memory and continue the work of the late Swami Vivekananda by establishing an institution in this city for the study and propagation of Hindu Religion and Philosophy.

SWAMI Vivekananda was one of the noble band of disciples of the great saint Ramakrishna Paramahamsa now known throughout India and even in the West by his sayings and teachings which have been published from time to time. The Ramakrishna Mission founded by his disciples has been carrying on the noble work that was initiated by Swami Vivekananda in America after the Parliament of Religions of instructing the West in the teachings of the Vedanta and of awaking the East to a sense of its ancient greatness. The order of Sanyasins to which these disciples of Ramakrishna Paramahamsa belong is the noblest in the world for the work of philanthropy untainted with any consideration for the promotion of selfish ends. The great Maharsi Bhagavan Vyasa of the Vedas and the Mahabharata stands at the head of that order and the succession of great names immortalised in the history and religious tradition of India is unparalleled in any other country of the world. Sri Sankara, Sri Ramanuja and Sri Ma-

dhva the great teachers of the several systems of philosophy belong to this order. Every man that has taken the orange robe of this order has renounced the world and all ties of wife and family and wealth and dedicated himself to the service of God and the service of humanity. The band of Sanyasins that constitute the Ramakrishna Mission is doing the work of charity and love in various parts of this country and the West. It was a dream of Swami Vivekananda's life that an organisation should be formed with ramifications throughout the country to advance the spiritual and material needs of the people. Swami Vivekananda did not live to realise it in this life but he has bequeathed a legacy to his countrymen of noble work to be nobly performed. Shall we realise the magnitude of the task before us ?

The ancient learning of the Shastras preserved through all the vicissitudes of fortune through which the country has passed, through centuries of foreign invasion and misrule shows signs of expiring on every side under the siren influence of modern material prosperity. The class of Pandits who carried forward the torch of knowledge from generation to generation shows signs of languishing for want of material support. Customs and forms which gave a meaning to spiritual truths and helped to preserve them have degenerated into empty and unmeaning symbols which are beginning to lose their hold upon the country. Mission-

aries of alien faiths taking advantage of the neglect into which Indian spirituality has fallen and of the periodical visitations of scarcity and famine have disseminated their doctrines and dogmas of exclusive salvation for the faithful. Is it not time for us to awake and to be up and doing? In the great name of Swami Vivekananda, it has been resolved to found an institution in the City of Madras where Sanyasins who do not know whence the meal for the morrow comes will be housed and fed. Men will be trained to preach the Vedanta not for a salary or other remuneration but for the love of humanity. Pandits and scholars will be invited to assemblies periodically held for the discussion and elucidation of Vedantic truths. Agencies for the relief of the destitute poor and the instruction of the masses would be organised under the control of this institution. The scheme is large but it was the one dream and ambition of the Swami's life. His countrymen must take up the task. Whatever the measure of success we achieve, it will be a noble work for the inheritors of the ancient Vedanta. In the words of the Gita "The doer of noble work, my child, perishes not." Funds will be needed for carrying out this noble undertaking.

Shall we lack them in this land of a thousand charities? Devotion to duty, singleness of purpose and a faithful discharge of duty voluntarily undertaken must convince the people that their contributions will be well and nobly spent. An influential committee in whom it is believed the public will have entire confidence has been formed for starting and working the organisation. Already Sanyasins of the Ramakrishna Mission like the revered Swami Ramakrishnananda who has been working in our midst for the last 8 years instructing young men in the truths of the Vedanta and feeding the destitute from time to time are ready for the work that lies before them. The reproach will be great if the opportunity is neglected. We trust our countrymen will rise to an adequate sense of the greatness and utility of the task before them. Under the blessing of God and of the immortal sages of this ancient land success shall be ours!

Subscriptions may be sent to any one of the undersigned. Receipts duly stamped will be sent to the contributors.

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NEWS AND NOTES

THE death of Rudolf Virchow means to Germany the loss of her most eminent citizen, and to the world at large the loss of a man of science who ranks, by virtue of his positive achievements, with the greatest of his century.

WE rejoice to hear that a society by the name "Vivekananda Society" has been formed in Colombo. Swami Vive-

kananda was a great patriot-sage, and the promoters will do well to keep this in view if they want success in their undertaking—*The Hindu Organ, Jaffna.*

A REMARKABLE feat in Aerial Navigation has just been accomplished, under the auspices of the Swedish Aero Club, by Captain Luge, a Swedish officer, in a balloon of his own invention. Ascending

from Stockholm, the balloon completely crossed the Baltic, and, after a voyage of 387 miles, came to earth in Russia at Novgorod. The journey occupied fourteen hours.

A "BHURJYA" manuscript entitled "Isali Samhita" by Parasara, the great astronomer and ascetic of ancient India, has recently been acquired by Mr. John A. Francis. The discovered manuscript is complete, though grievously mutilated in places, but several verses are preserved intact and others may perhaps become so when all the fragments have been investigated and arranged—*Tribune*.

ON Saturday the 20th September a largely attended successful meeting was held in the Calcutta Town Hall in honor of the memory of the late Swami Vivekananda. Babu Narendro Nath Sen presided. Some very good speeches were made. The meeting separated after appointing a strong Committee to raise subscriptions for a permanent memorial.

IT appears the Maharaja of Scindhia intends to benefit his subjects by his experience of England. In the course of his reply to the address of welcome presented by the Gwalior Municipality, the Maharaja said :

"The good management of the London Municipality is worthy of all praise. I hope that, taking it as a guide, some success will be attained gradually here also. Water-works which are already under consideration will first attract my attention. The supply of good water will improve the city and the general health of the citizens. There is another point.

The trade of Gwalior city is not as flourishing as it should be. To give an impetus to it, a scheme of establishing a free market is under consideration. But more than this is needed. Like trade associations, an association should be established which will through its trained and expert commercial knowledge draw my attention to the means whereby local trade can be expanded and fostered. It is my wish that such an association shall soon be brought into existence in Gwalior city. I want the Municipality to suggest to me the names of persons who are trained experts in trade. I do not want mere promises in this matter, I want results."

India proposes to print henceforth the following paragraph, in bold type, and within black borders, week after week, at the top of its first page, until the facts contained therein have become familiar to the readers of that journal in reading rooms, clubs, and elsewhere in England :

"There appears to be among Englishmen widespread ignorance of the source from which the expenses of the India Office in London are provided.

"Let us, therefore, call attention as prominently as possible to the fact that the taxpayers of India paid every penny of the cost of the buildings and of the site of this, your most magnificent Government Office, and that they and they alone have always paid and still pay every penny of its expenditure, from the salary of the Secretary of State to the wages of the charwomen.

"The case of the Colonial Office is precisely opposite. The whole expense, initial, and annual, of the Office has been and is borne by the British taxpayers.

"The Royal Commission on Indian Expenditure notwithstanding the fact that it consisted chiefly of officials, unanimously recommended that this unfairness should be mitigated. But the recommendation was thwarted by India Office."

A MEETING of the Hindu students of Calcutta was held at the Albert Hall about a month ago under the presidency of the Prof. Anath Nath Palit, M.A., of the Metropolitan Institution. One of the resolutions was :

"That in the opinion of this meeting the best means of perpetuating the memory of the departed Swami is to form a band of young workers to be styled "Vivekananda Society" whose chief aim will be to meditate upon his pure and saintly character and to try to work on the lines indicated by him and continue as far as possible the humanitarian and philanthropic works inaugurated by him."

There were 30 members to begin with. Swami Saradananda held the inaugural meeting at 57 Ramkanto Bose's St., where it was decided that Prof. Anath Nath Palit, M.A., would be the President and Prof. Jogendra Nath Mitra, M.A., the Secretary of the Society. And that the Swami Saradananda would hold weekly classes. He was to speak on 'Ideas of the Swamiji and how can they be brought into practice,' on Saturday the 13th September.

The Coming Day edited by Mr. John Page Hopps, (Williams and Norgate: Henrietta St., Covent Garden, London) is one of our brightest foreign exchanges as it is also one of the broadest in its philosophical outlook and sympathetic towards India and Indians. We like its sound British sense and admire its fearless out-

spokenness. We are glad of a word from our contemporary and feel much flattered at the following notice of *Prabuddha Bharata* which appears in its September issue:

"The bright subtlety of our Indian brothers in their ponderings concerning God and the universe is well known ; but as a rule, they are verbally over diffuse and vague. An arresting exception occurs in the keen little Indian magazine, the *Prabuddha Bharata* in an article on 'The Immanent God' " (Here follows a reprint of the article which appeared in our issue of February last).

When God made the earth it shook to and fro till he put mountains on it to keep it firm. Then the angels asked :

"O God, is there anything in thy creation stronger than these mountains?"

And God replied :

"Iron is stronger than the mountains, for it breaks them."

"And is there anything in creation stronger than iron?"

"Yes, fire is stronger than iron, for it melts it."

"And is there anything stronger than fire?"

"Yes, water, for it quenches fire."

"Is there anything stronger than water?"

"Yes, wind, for it puts water in motion."

"O, our sustainer, is there anything in creation stronger than wind?"

"Yes, a good man giving alms: if he give it with his right hand and conceal it from his left, he overcomes all things. Every good act is charity : your smiling in your brother's face ; your putting a wanderer in the right road ; your giving water to the thirsty is charity ; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies people will ask, 'What property has he left behind him?' But the angels will ask, 'What good deeds has he sent before him?' "—*Koran quoted in Secular Thought.*